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ADLER'S 'GAZETTEER OF HEBREW PRINTING'

A Gazetteer of Hebrew Printing. By ELKAN NATHAN ADLER.
London: GRAFTON & CO., 1917. pp. 23.

THE diffusion of Hebrew printing is of great interest from many points of view, reflecting as it does the state of culture among the Jews in the various parts of the world and the interest shown in Jewish literature, or—more particularly—in the Bible and its language by the peoples among whom they lived.

The only serious effort to sketch this development is the article by Steinschneider and Cassel in Ersch and Gruber's *Encyklopaedie* (Second Section, vol. 28, pp. 21-94) which is mainly based on Wolf's great *Bibliotheca Hebraea* and practically stops with the year 1732. This article, which concludes with a list of 155 printing places, is now very antiquated. Steinschneider himself corrected it in innumerable passages in his Bodleian Catalogue, and his own interleaved copy is covered with his additions and corrections. (Cassel's copy which also must have come to the Jewish Theological Seminary at New York with the rest of his library unfortunately could not be found when I came to the institution fifteen years ago.) Freimann's *Ausstellung hebräischer Druckwerke*, Frankfurt a. M. 1902, gives the 179 places represented in the splendid municipal library of that city and, therefore, cannot be expected to be complete or always to record the first book printed in every place. The list of printing places in the *Jewish Encyclopedia*, XII, 328-30, includes almost 300 names.

These and other predecessors of Mr. Adler, which are enumerated at the end of his short introduction, generally limited their attention to all-Hebrew books, while the present *Gazetteer* sets for itself a much more ambitious goal. It enumerates

all the places in which Hebrew type was used, even if only casually, for a few words found somewhere in a book printed in other languages, like Priestley's *Letters to the Jews*, printed in Birmingham, which have a line of Hebrew as a motto on the title page. Accordingly the number of places enumerated exceeds by far that of all his predecessors, reaching the imposing number of 547.

The titles given show at a glance whether a Hebrew text or a treatise containing only some Hebrew words or passages is recorded. It would have been interesting if in those places in which complete Hebrew texts were printed after Hebrew type had been used previously, this fact would have been recorded by a second entry. To give an example, the first Hebrew words printed in Germany are found in an anti-Jewish tract of Peter Schwarz which appeared in Esslingen, 1475; in the same city a Hebrew book was printed in 1846 (L. Dukes, *Kobez al Jad*). Perhaps Mr. Adler might take up this larger task in a second edition, which we certainly wish, for his very useful booklet. For such a revision some material will be offered in the following remarks.

In a few instances I came across earlier books printed in the places mentioned by Adler, but not having made any systematic collections my additions are decidedly haphazard, and I do not claim in any case that the books enumerated in the following are the earliest in which Hebrew type appeared in a certain place.

Aguas Calientes, 1891. A second edition of Canticles with the Spanish translation of Jesus Diaz de Leon; when did the first edition appear?

Altdorf, 1643. A part of Nizzahon was published by Schnell (Cat. Bodl. No. 2569) before the complete edition by Hackspan.

Amsterdam, 1605. Hugh Broughton, *The familie of David*. But according to Burger and Hillesum this and Broughton's *Parshegen Nishtevan* were printed in Leyden or Franeker. See [I. M. Hillesum], *Bibliotheca Rosenthaliana: Een Keur uit de Hss. en Boeken*, Amsterdam, 1919, pp. 17-19, No. 81. The Spanish

translation of the *מחזור* (*ibid.*, No. 74), s. l. 1604, which has the word *מחזור* on the title and a few Hebrew words in the book (cut in wood, not printed from movable type) possibly was printed in Amsterdam.

Andover. The first edition of Stuart's Grammar appeared in 1813; Cat. Brinley, no. 7269. (Dr. A. S. W. Rosenbach.)

Antwerp, 1545. G. A. Tagliente, *La vera arte de lo eccellente scrivere* (*REJ.*, LIV, 261, note 5).

Augsburg, 1509, Jan. 3. Pfefferkorn's *Juden-Feind*.

Avignon, 1444 (?). About Waldvogel's types see Freimann, *ZfHB.*, VIII, 46; Nestle, *OLZ.*, 1911, 155-6.

Avignon, 1756 (?). Specimen of P . . . Lexicon Hebr. Chald. Lat. Biblicum sub auspiciis Passionei; the preface of I promises the second volume for 1759, although it bears itself, on the title page, the date 1765. It mentions a review of a specimen in *Acta Eruditorum*, April, 1756.

Baltimore, 1867. B. Szold, *Andachtsbüchlein*; Dunbar contains no Hebrew.

Breslau, 1611. Peter Kirsten, *Notae ad Evangelium Matthaei*. fo.

Cambridge, Mass., 1640. *The Bay Psalm Book*, 'practically the first book printed in the British American colonies', contains a few words in Hebrew, which were printed from blocks, not from movable type. (W. Eames, *A list of editions of the Bay Psalm Book*, New York, 1885, p. 6.)

Chur: read 1616. Voitberger, *Arcanum punctuationis* (Porges).

Cologne, 1509. Joh. Pfefferkorn, *Wie die Juden yr Oster halten*.

Constantinople. It ought to be mentioned that the *Ṭur* in express words bears the date 1493, and that 1503 is a correction in which all bibliographers agree. If Adler's suggestion that the *Behai* of 1491 (not 1487) appeared in Constantinople were correct—the book seems to me to come from a Spanish press—the emendation in the date of the *Ṭur* would become rather doubtful. In any event, either of the two books, as far as known, is the first printed work produced by any press in the Near East.

Cuneo, 1865. G. E. Levi, קדש, *Ossia ceremoniale per la cena religiosa di pasqua*.

Dayton, O. The book mentioned by Adler does not contain any Hebrew. In 1890 there appeared פֶּעֶרְהֶאנְדְּלוֹנִי אֹנֶר אֵינְפִירֹנִי a booklet, which on p. 7 with the heaviest type has the remarkable misprint וַאֲהַבְתָּ לְרַעַךְ.

Danzig, 1554-5. Philipp Wolff, *Spiegel der Juden* (Schwenke, *Altpreussische Monatsschrift*, XXXIII, 1896, p. 84).

Denipontum is misprint for Oenipontum, Innsbruck, as the place is printed correctly in Catalogue Gesenius, No. 242, to which Steinschneider in his author's copy in our Library refers as source.

Dessau, 1696. חֶק יַעֲקֹב, תְּפִלָּה לְמֹשֶׁה appeared earlier than חֶק יַעֲקֹב, although in the same year (M. Freudenthal, *Aus der Heimat Mendelssohns*, p. 169).

Dinkelsbühl, 1838. J. Heidegger, בֵּית אֵל, *Tempel des Herrn für Israeliten*, contains only the two words on the title in Hebrew.

Dodrecht, 1584 (?). The Spanish translation of the מְחֻזָּר with the printing place 'Moguntia' (Seeligmann, *ZfHB.*, XIII, 130-1).

Frankfort o. M., 1512. Thomas Murner's Latin translation of the Haggada, which contains a few Hebrew words, appeared before the Birkat ha-Mazon ([M. Sondheim], *Die ältesten Frankfurter Drucke*, 1885, p. 19 seq.).

Freiburg i/Br is identical with Fribourg.

Galatz, 1882. יוֹרְעָאָל weekly. fo. (Vol. II, Nos. 9-34.)

Giessen: read 1608.

Glogau, 1830. Arnheim, *Leitfaden beim Unterricht in der mosaischen Religion*.

Gotha, 1643. . Reyher, *Prima legendi hebraice rudimenta* (Porges).

Hamburg, 1536. *Psalmus XLVII* (Grunwald, *Hamburg's deutsche Juden*, Hamburg, 1904, p. 153, note 1).

Hanau, 1594. Balme, Hebrew grammar (Steinschneider, *Zusätze*).

Harderwyk occurs twice.

Heidelberg, 1586. Polyglot Bible (Cat. Bodl., No. 269).

Hildesheim, 1711. Witteck, *Iura Israelitarum in Palaestina* (Gen. 1-17; see Le Long-Masch, I, p. 160).

Ingolstadt, 1534. Petrus Apianus, *Inscriptiones sacrosanctae antiquitatis*. Hebrew words occur in the printer's mark of this rare book which was shown to me by Mr. Voynich. Are there earlier books by the same printer?

Kiel, 1666. Wasmuth, *Hebraismus . . . restitutus* (Steinschneider, *Handbuch*).

Königsberg, 1552-3. The printer Hans Weinreich used a woodcut of the Tetragrammaton in several publications (Schwenke, (*l. c.*; see Danzig).

Kreuznach. *Tam u-Muad* does not belong here, and is a repetition of the following. Did the booklet not appear in Breslau?

Leipzig, after 1492. Philip Culmacher, *Regimen wider die Pestilenz* (Hain 5848*, British Museum Catalogue of Incunabula, III, p. 639) contains a few Hebrew letters on fol. 1 b. Dr. G. P. Winship of the Widener Library, Harvard, lately drew my attention to this fact.

Before Novenianus's *Elementale Hebraicum* which Mr. Adler mentions, the grammars of B. Caesar (Bauch, *MoG WJ.*, 48, 1904, pp. 283 and 481, No. 21) and those by Cellarius (*ibid.*, No. 24-5) came out.

Magdeburg, 1607. *Jonah quadrilinguis* (Cat. Bodl., No. 369).

Mainz, 1542. Wicelius, *Idiomata quaedam linguae sanctae* (Steinschneider, *Handbuch*). 1523 refers to Psalms (Cat. Bodl., No. 45) which, however, do not contain the Hebrew text; they have the title: *Psalterium iuxta Hebraicam veritatem divo Hieronymo interprete*, which gave rise to the confusion (Falk, *Centralblatt für Bibliothekswesen*, XVIII, p. 62). Breydenbach's Travels to Palestine which appeared in Latin and German in 1486 contain a Hebrew alphabet cut in wood, as plate 12. It was repeated in the reprints Spires 1490 and ca. 1495 (W. L. Schreiber, *Manuel de l'amateur de gravure sur bois et sur métal au XV^e siècle*, V, 1, pp. 146-8).

Mannheim, 1843. S. Hochstädter, קול אומר קרא, *Hebr. Lese-Fibel* (Steinschneider, *Handbuch*).

Mecklenburg: read Neu-Brandenburg in Mecklenburg (Le Long-Masch, I, p. 171-2).

Metz, 1764. *Beschreibung des Lebens von Robinson Crusoe* (Steinschneider, *Zeit. f. Gesch. d. Juden in Deutschl.*, V, 150). Nieto appeared 1780.

Milwaukee, Wis., 1884. Is. S. Moses, תפלה למושה, *Order of Prayers*. 12mo.

Mulhausen, 1839. S. Dreyfus, *Abrégé de la grammaire hébraïque* (Freimann, *ZfHB.*, III, p. 123).

Munich, 1826. A. Behr, *Lehrbuch der mosaischen Religion*.

Naumburg, 1714. G. W. Dieterici, *De Urim et Tumim*. 4to.

New York, 1694. George Keith, *Truth Advanced*. (Dr. A. S. W. Rosenbach kindly drew my attention to this book.)

Pavia, 1539. Teseo Ambrogio Albonesi, *Introductorium in chaldaicam linguam*. 4to.

Pforzheim, 1505. Reuchlin, *Tütsch missive*.

Philadelphia, 1693. [George Keith], *New England's Spirit of Persecution*, 4to. (Dr. A. S. W. Rosenbach.)

Regensburg, 1538. Winmann, *Oracio in . . . hebraicam linguam*. 4to (Bauch, *l. c.*, p. 490, No. 65).

Riga, 1780. G. Schlegel, *Bemerkungen zum erleichternden Studium der hebr. Sprache*. 4to (Steinschneider, Zusätze).

Rostock, 1516. Marschalk, *Rudimenta prima lingue hebraice* (Bauch, *l. c.*, p. 485, No. 42).

Schwerin, 1753. Clemann, *Versuch zur leichteren Erlernung der hebr. Sprache* (Steinschneider, Zusätze).

Sensburg, 1861. *Aggadath Bereshit*, &c. 12mo.

Slankowitz is evidently a mistake for Slopkowiecz which follows a few lines later.

Stockholm, 1660. *Exodus hebraice et latine cum annotationibus Terseri*. fo. (Wolf, II, 395; IV, 136).

Thienjen: read Thiengen.

Trier, 1857. *Feier zur Grundsteinlegung der neuen Synagoge*.

Tübingen, 1512. Aldus's *Introductio* appeared a month before Reuchlin. Anshelm's printer's mark with the tetragrammaton with

inserted *w* which he had used in Pforzheim since 1507, was used in his first Tübingen book, *Bebel, Commentaria*, July 1511. (Steiff, *Der erste Buchdruck in Tübingen*, 1881, pp. 18-19, 75, 89-91.)

Venice. Felix Pratensis's Latin translation of the Psalms is out of place here. Instead, Aldus's *Introductio utilissima hebraice discere cupientibus* of 1500 or 1501 (partly reproduced by Panizzi, *Chi era Francesco da Bologna?* London, 1858) or the specimen sheet of a polyglot (reproduced in Renouard, *Annales des Aldes*) should be mentioned. See *Papers of the Bibliographical Society of America* XIII, 1919, pp. 64-7. As I have learned since, Hebrew words occur already in 1499 in the *Polyphilo* printed by Aldus.

Vienna, 1562. Weidner, *Loca praecipua fidei Christianae* (Delitzsch, *Wissenschaft, Kunst und Judentum*, Grimma, 1838, pp. 290-1).

Wittenberg, 1508. Carlstadt, *Distinctiones Thomistarum* (Bauch, *l.c.*, pp. 146, 482, No. 23). Boeschenstain, *Institutiones* of 1518, which Adler mentions, does not have any Hebrew letters, but blank spaces are left for them which are filled in by hand in the Seminary copy, as they are in that of the British Museum (Proctor, no. 11837) and Bibliothèque Nationale, according to Schwab's *Les incunables orientaux*, p. 76.

Zaragoza, 1547. Antonius Nebrissensis, *De literis hebraicis opusculum* (Steinschneider, *Zusätze*).

Ziesar: *read* Zeitz.

Zerbst, 1603. *Rudimenta linguae sanctae . . . pro schola Servestana*. 4to.

In the foregoing repeated reference was made to Steinschneider, 'Zusätze und Berichtigungen zu meinem Bibliographischen Handbuch über die Literatur für hebräische Sprachkunde' in *Centralblatt für Bibliothekswesen*, XIII, 1896, pp. 345-79, 441-89, and to Porges, 'Nachträge zu Steinschneiders Zusätzen und Berichtigungen', *ibid.*, XV, 493-508, 566-78. From these sources I gather the following additions without being sure to have exhausted them:

Bautzen, 1719. Erdmann, *Summarium ebr. linguae* (St.).

Bergen, 1784. Arentz, *Nomenclator Hebr.* 8vo (St.).

- Berlenburg, 1720. Schefer, *Hebräisches Wörter-Buch*. 4to (St.).
- Clausenburg (or St. Claude?), 1698. Alting, *Fundamenta punctuationis hebr.* 8to (*ZfHB.*, XX, 16).
- Culmbach, 1779. Heerwagen, *De quibusdam impedimentis*. 4to (Porges).
- Detmold, 1840. Berthold, *Patrocinium linguae hebr.* 4to (St.).
- Dortmund, 1548. Sceuastes, *Methodus recte legendi Hebraica*. 12mo (Porges).
- Ems, 1855. B. Hochstädter, *Hebr. Lesebibel* (*ZfHB.*, III, 123).
- Freistadt, 1708. Schwindel, *Exercitatio critico-literaria*. 4to (St.).
- Graetz, 1737. Hertel, *Anweisung zur h. Sprache*. 8vo (St.).
- Lausanne, 1768. [Kalmar], *Εισαγωγή εἰς τὸ Ἑβραϊκὸν ἰδῶμα* 8vo (Porges).
- Malta, 1837. [Lowndes], *Γραμματικὴ τῆς ἑβραϊκῆς γλώσσης* 8vo (St.; Porges under Anonymous).
- Merseburg, 1770. [Schreiber], *Sendschreiben an Herrn Prof. Schmidt*. 8vo (Porges).
- Montefiascone, 1706. Bougetius, *Brevis exercitatio ad studium l. h.*, 12mo (Porges).
- Norwich, 1824. Robertson, *Clavis Pentateuchi*. 8vo (St.).
- Osnabrück, 1744. Schwarz, *Trias observationum grammaticarum*. 4to (Porges).
- Speyer, 1739. Lizel, *Epitome gr. h.* 8vo (Porges).
- Stralsund, 1700. Franckius, *Lux Tenebrosa*. fo. (St.).
- Weissenfels, 1672. Cellarius, *Compendium gr. h.* 4to (Porges).
- There can be little doubt that the number of places in which Hebrew grammars have been printed will considerably increase the *Gazetteer*. Steinschneider's *Handbuch* still requires careful examination for this purpose. Furthermore, many of the catechisms printed in different places contain Hebrew words and are likely to yield additions, but here one must be very careful, as often the place of publication is not identical with the printing place. Accordingly I abstain from drawing on the bibliography in Strassburger, *Geschichte der Erziehung und des Unterrichts*, since the books are inaccessible to me.

The following list of additions, with exception of the first item, is taken from the Seminary Library, and based on personal inspection. A considerable part of it is due to the zeal of

Mr. Israel Shapiro, since many years my assistant and co-worker in the Library of our Seminary. They were collected after we received the *Gazetteer*; the casual notes I had made previously in my copy of Freimann's *Ausstellung hebräischer Druckwerke* I had pleasure in putting at Mr. Adler's disposal during his last visit to this country, when he was working on his list, and these few notes he graciously acknowledges in his preface.

Aracena, Spain, 1581. Hebrew Bible with Arias Montanus's Latin translation. fo. (Le Long, I, Paris, 1709, p. 92; Le Long-Masch and Cat. Bodl. have Burgum Aracense for Aracenense.)

Bacau, Rumania, 1896. *הספר מוד* over Is. Friedmann. 8vo.

Bara, 1880. *בועינא דנהורא*. 4to.

Bayreuth, 1838. Harburger, *מסכת דרך ארץ זוטא*. 8vo.

Bender, Russia, 1905. Baumzweig, *הנאום* (Bar Mišwah sermon in Yiddish). 32mo.

Bernburg, 1840. Herxheimer, *יסודי התורה*, third edition. 12mo.

Borgoprund, Hungary, 1912. Brandon, *עמק בנימין*. 4to.

Bütow, 1884. H. Faust, *הזכרת נשמות Seelenfeier*. 4to.

Buczacz (בוטשאטש), Galicia, 1906. J. A. L. Warman, *אשל אברהם מהדורא תנינא*. 4to.

Byelgora (בילגורייא), Russia, 1910. Nathan Natke, *ש"ות מאורות*. fo. נתן.

Caen, 1866. E. A. Drouin, *Dictionnaire comparé des langues*, 8vo.

Chrzanow (קרשאנוב), Galicia, 1904. Abi Asaf, *גדולי ישראל* (biographies of Jedajah of Beziers and Solomon Alkabeš). 32mo.

Coimbra, 1903. Mendes dos Remedios, *Uma Bíblia Hebraica*. 4to.

Craiova, Rumania, 1902. A. S. Gold, *Pentateuch with Rumanian translation*, I-II. 8vo.

Des Moines, I., 1904. *אמרי אמת* (Yiddish pamphlet against one S. Glazier). 8vo.

Dijon, 1873. Gerson, *Allocution*. 8vo.

Er-Myhalyfalva, Hungary, 1902. A. I. Glück, *ש"ות יד יצחק*. fo.

Grayevo, Russia, 1908. J. B. Feiwelsohn, *לבני ישראל*. 8vo.

Gütersloh, 1896. E. Rupprecht, *Des Rätselfs Lösung*, II. 8vo.

Haarlem, 1842. [A. A. Wolff], *עתרת שלום ואמת De Stemmen der oudste . . . Rabbijnen*. 8vo.

Hermannstadt, 1873. A. Dornzweig, *נבל וכנור*. 8vo.

- Kaschau, 1868. Abr. Ginzler, תוכחת מנולה. 8vo.
- Kis-Körös (קיש קערעש), Hungary, 1896. Rubinstein, ספר מביט. fo.
- Lauringen, 1584. Philipp Hailbrunner, *Esaiæ prophetæ vaticinia*. 12mo.
- Linz, 1877. *Festschrift zur . . . Einweihung des . . . Tempels*. 8vo.
- Lomza, 1912. M. I. Edelman, פתגמי התלמוד. 8vo.
- Ludwigshafen, 1859. M. Elsässer, *Erster Unterricht in der israelitischen Religion*. 8vo.
- Louisville, 1898. עבודת ברית שלום *Services of the B'rith Shalom Congregation*. 12mo.
- Meissen, 1836. F. Nork, *Braminen und Rabbinen*. 8vo.
- Münden, 1831. S. Herxheimer, יסודי התורה *Israelitische Glaubens- und Pflichtenlehre*. 12mo.
- Nagytapolcsány, 1904. M. A. Roth, *Der Zionismus*, 2nd edition. 8vo.
- Neuhäusel, 1894. Leuchter, בית ועד לחכמים, I-II (monthly). 8vo.
- Neustadt a. d. Haardt, 1882. S. Levin, *Die Frage des israelitischen Religionsunterrichts*. 8vo.
- Nyezhin (נעזין), Russia, 1894. Alotin, כבוד בת עמי. 8vo.
- Odensee, 1835. Kalkar, *Quaestionum Biblicarum specimen*, I, 8vo.
- Pelszawisza (פעלשאוייא), 1907. נטע שעשועים. 8vo.
- Penn Yan (N.Y.), 1846. Isaiah McMahon, *Hebrew without a master on the Robertsonian method*. 8vo.
- Piatra, Rumania, 1881. יזרעאל I, No. 22-II, No. 8. fo. (Periodical, appeared first in Jassy, later it was transferred to Galatz, and finally Czernovitz.)
- Pinsk, 1910. דבר בעתו on the meat tax. 16mo.
- Poltava, 1913. A. Resnick, כתבי הרב א'נ' עזריקם. 8vo.
- Proskurow, 1913. S. Wahl, חקירות בשרשי הלשון. 8vo.
- Rennes, 1845. A. Latouche, *Philosophie des langues*. 8vo.
- Roman, Rumania, 1891. J. Lebel, דברי חיים. 12mo.
- Sanok, 1912. Eleazar Rokeyah, מעשה רוקח. 8vo.
- Savannah, Ga., 1902. Is. P. Mendes, *First lessons in Hebrew*. 12mo.

Sniatyn, 1907. Moses Eisenstein, *Pogrom ha-Bialystoki*. 32mo.
 Steyer, 1756. בראשית published together with Wartha's *Grammatica nova*. 12mo.

Szamosujvar (סאמאש-איוואר), Hungary, 1910. מלחמת חובה עם.
 כתב ישר דבר אמת (against a shohet). 8vo.

Szilagy-Somlyó (סילאדי-שאלויא), Hungary, 1904. Abr. Jeh.
 Cohen, שו"ת קול אריה, fo.

Szolyva (סוזאליווע), 1913. Josef, בני שלשים. 4to (Derashoth).

Tiszazásfalu (טאספאלא), Hungary, 1911. לקוטי יוסף שארית
 ישראל. 8vo.

Tolczawa (טאלטשווא), Hungary. P. Schwarz, מלין דרבנן.

Ujhely, 1872. Fried, אומר לציון. 4to.

Vicenza, 1775. Octavius Pace, *Syntagma de vaticinio Iacobi*.
Gen. 49. 4to.

Wiznitz, 1913. M. H. Herzberg, כללים שבברכות (Yiddish). 8vo.

Zaleszyki, 1904. A. Schapiro, שם משמעון. 8vo.

Of these additions more than half date from the present century, most of the others from the later part of the last, illustrating the remarkable diffusion of Hebrew printing in our own time.

It is evident that a first effort at so ambitious an undertaking as Mr. Adler's *Gazetteer* cannot be complete. Only by co-operation of many bibliographers for a number of years can such a goal be reached. Mr. Adler deserves great credit for not having been deterred by the evident difficulties and the unavoidable incompleteness, but courageously undertaking the task which he accomplished with great credit. Of course, Mr. Adler is in a particularly favourable condition for such work as he is the owner of one of the greatest and best Jewish libraries in the world which he has brought together with untiring zeal, and in London he has access to many other important collections. As a matter of fact, his *Gazetteer* was very largely based on his own collection, and only afterwards enlarged from other sources. It is remarkable that Mr. Adler has been able to accomplish so much in his leisure hours. Meantime he has not limited himself to the admission in his preface that he is aware of the incompleteness of his list, but has continued to collect additions and

corrections, and I conclude this long review, which is commensurate with the importance of the subject, by a list of additions which the author himself asked me lately (June 12, 1918) to include in my review :

Bristol, 1830. W. T. Philipps, *Elements of Hebrew grammar*.

Curaçao, 1880. *Leerrede* door J. H. M. Chumaceiro.

Exeter, 1703. Hy. Hingeston, קהל קרל or *a dreadful alarm upon the Clouds of Heaven mixed with love* (Peddie).

Fossombrone, 1513. P. de Middelburg, *Paulina de recta Paschae celebratione*. fo. (Leighton, *Early Printed Books*, II, 265.)

Gloucester, 1891. A. Watson Hand, *Introduction to the study of Hebrew Synonyms*.

Göteborg, 1858. Bonbok, *Hebrew and Spanish Prayer-book*.

Hebron (before 1888). Printing card of Dr. Joseph Jermans.

Oran, 1853-4. *Shai Lemora*, Novellae on Genesis.

Ottobeuren, 1511. *Passio Septem Fratrum* (Proctor, II).

Pittsburg, Pa., 1903. J. Leonard Levy, *Textbook of religion and ethics for Jewish children*.

Plymouth, 1909. *Union of Jewish literary societies*, 8th Annual Report.

Rio de Janeiro, 1910. Centro Israelita, *Estatutos*.

St. Louis, 1875. מפלס נחייב Mannheimer, *Hebrew Reader*.

Sankt Wendel (Prussia), 1865. E. Hecht, *Der Pentateuch* (B. M.).

Tübingen, 22/3, 1512. Joseph Hyssopaeus, *Lanx argentea*.

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